1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

caught.[1] The sinker is now made of lead, and the hook of iron; but in olden times the sinker was of stone, and the hook of bone. Plate XXVIII, Fig. 1, represents a Koryak girl, muffled up in a winter overcoat, sitting with fishing-tackle on a bag spread out by the ice-hole. Near by lie a pile of tom-cod, a club for stunning the fish, and a ladle or shovel for clearing the ice-hole from ice.

In Fig. 77 *a*, is illustrated such a shovel made of deer-antler, and fastened to a stick by means of thongs. The length of the handle enables

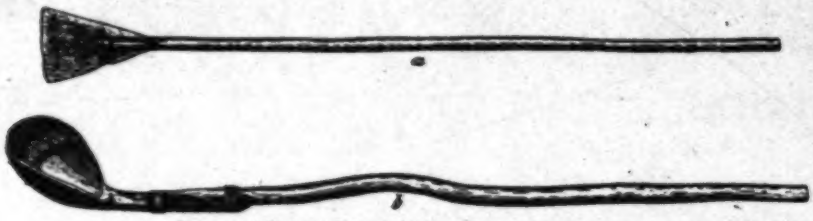

Fig. 77. *a* ($\frac{1}{11\frac{1}{2}}$), *b* ($\frac{1}{11\frac{1}{2}}$). Ice-Scoops. Length 94 cm., 103 cm.

the angler to clear the ice-hole without leaving his position. Fig. 77 *b*, represents a ladle made of the horn of a mountain-sheep, which is sometimes used instead of a shovel. The catch of tom-cod from under ice is particularly abundant in the mouths of rivers in the beginning of winter. Women, girls, and boys engage in angling. Thickly studded with ice-holes, and muffled figures sitting near them, the river presents an odd appearance. At Itkana, in the fall, men too engage in fishing tom-cod, which is then particularly abundant in Itkana Bay.

Fig. 78 shows a tackle used for the salveline and grayling. The line is twisted of sinew-thread. Another hook used for flounder, cod, and sculpin, has a stone sinker and a bone barb.

Fig. 79 shows an iron hook (kryi'ki) for dog-salmon. Its lower end is tied with a strip of skin to a long pole. When the sharp end of the hook has caught the fish, the hook slips off from the pole after the manner of a harpoon, and remains hanging on a long line, the end of which is shown in the illustration. Such hooks are widely used by the Tungus, from whom I believe the Koryak have borrowed them. On Plate XXVII, Fig. 2, is shown a boy with such a hook, on the seashore. A similar hook of smaller size is used by the Koryak for salveline. In olden times the Koryak employed bone hooks and barbed harpoons to catch fish. In excavating ancient underground houses I found fragments of such implements.

The Maritime Koryak build hardly any weirs (ai'pai), nor do they set

[1] A somewhat similar contrivance is found in the fishing-tackle of the Alaskan Eskimo (cf. Nelson, p. 173).

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

who live between the mouth of the Amur and Saghalin, of watching for seals on the ice near the breathing-holes, or of placing nets near these holes. The sea does not freeze over in winter to any extent, and the narrow strip of coast ice is often torn away by the wind. The violent winds of winter and the floating ice make trips in boats in winter dangerous or impossible. For this reason there is no seal-hunting in winter either in the open sea or on the ice. It is only by chance that every now and then a thong or ringed seal is killed that goes astray on the coast ice or crosses over an isthmus between two bays. In Gishiga Bay, where many coves freeze over to a much greater extent than the open coasts of Penshina Bay, seal-hunting in winter at breathing-holes would probably be possible. In excavating old underground houses of the Maritime Koryak south of Gishiga I found, among other fragments of bone implements, a round piece of antler of a fawn. According to my Russianized Koryak companions, it might have served as an ice-scratcher, such as are employed by the Chukchee and Eskimo in seal-hunting in winter.[1] At the present time, with the exception of the Russianized Koryak of the settlement Nayakhan, there are no Koryak villages on the coast of Gishiga Bay; while the Russians and the Russianized Koryak hunt for sea-mammals only incidentally, even in summer.

At present, guns, nets, and harpoons are employed in hunting thong-seal. Though guns, as will be seen later, are nowadays common enough among the Koryak, they are used but little in seal-hunting. In deep water a seal, if it is not very fat, sinks immediately when killed by a bullet; if only wounded, it escapes. In shallow water, when hunted with the gun, it must be killed on the spot, else the wounded seal will succeed in getting away to the sea. Not infrequently even a seal killed outright is carried out to sea by the current of the river or by the tide, and cannot be found after the water has receded.

When detained by a gale in Atykino Bay[2] for five days, we hit spotted seals many a time with our Winchester and Berdan rifles, but only two of them were found at low water. The gun is of service only when the seal is ashore and far away from water.

In summer and autumn, when seals enter the river-mouths and bays, they are hunted with nets. In autumn, seal-nets are set up mainly to catch thong-seals. The net is netted of thongs made of the hide of thong-seals. Fig. 85, *c* shows three meshes of such a net and the method of making the knots. The length of the side of a mesh is 23 cm.; the length of the whole net, 13 metres; its height, 14 meshes. These nets are placed in riverestuaries or on the beach. They are set at low tide by driving into the ground a row of stakes (Fig. 85, *b*), to which the nets are tied. The floats (Fig. 85, *a*,

[1] See Bogoras, The Chukchee, Vol. VII of this series, Fig. 36, *d*, *e*, p. 199.

[2] Atykino Bay lies midway between the mouths of Gishiga and Nayakhan Rivers (See Plate XXIII, Fig. 2).

1: Jochelson E-5 (1900-01) 1908 RV4 Koryak RV4

deer Koryak, stone lamps have gone out of use, just as among the Chukchee. They are replaced by found iron frying-pans without handles, which are imported by Russian merchants. The Maritime Koryak relate that in olden times they also made clay lamps (sŧ'yek, "earthen or clay lamp:" from sŧ, "earth or clay;" and ɤ'ek, "lamp") such as are still used by the Chukchee and Eskimo; but among the finds made in excavating ancient underground houses, I did not come across a single clay lamp. In one house I found a lamp made of a whale-vertebra (yu'ñttemɤ'ek, i. e., "of bone of whale lamp"). It is represented in Fig. 100.

The lamp of the Maritime Koryak serves for lighting exclusively. Wood is used for heating and cooking. The hearth has been described before.[1] Driftwood is cut in summer and autumn for use as fuel. The wood is split into thin billets 50 cm. or 75 cm. long, which catch fire quickly and do not smoke much. It is stored away on the roof of the house.[2] The fire is started twice every day, — in the morning, on rising; and in the evening, before going to bed, — at the time of the two principal meals. The morning fire also warms the house for the day, the evening fire for the night. In the middle of the day the fire is rarely started. In general, the sedentary Koryak are saving of their fuel, even in settlements where there is no lack of wood. If guests arrive during the day, a fire is made to make tea and to warm the house.

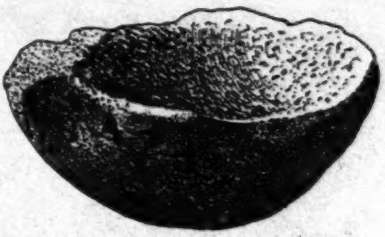

Fig. 100 ($\frac{1}{2\,1\,1\,7}$). Lamp made of the Vertebra of a Whale. Length, 14 cm.

To a certain degree, the lamp of the Reindeer Koryak heats the sleeping-tent in which it burns; but food and tea are prepared on the hearth, in the outer tent.[3] I have never seen food heated over the lamp in the sleeping-tent. Tea and boiled food are served by the women in the sleeping-tent. This, more than the lamp, aids in heating the sleeping-room. Over the lamp, however, wet footwear and mittens are hung to dry; but generally the drying of wet clothes is done in front of the hearth in the outer tent, or by freezing them out of doors, beating off the ice, and then warming them by the fire.

Properly speaking, the Koryak have no furniture whatever. The favorite position is sitting on the ground or on skins, with legs either crossed Turkish fashion or stretched out, or crouching. In the houses of the Maritime Koryak, the low thresholds which divide the sleeping-places from the middle part of the house are always used as seats; and in the outer tents of the Reindeer Koryak the sledges, which are brought in, and on which lie the bags of provisions, are utilized for this purpose.

[1] See p. 458. [2] See p. 459. [3] See p. 450.

1: Jochelson E-5 (1900-01) 1908 R44 Koryak R44

Mollusks are gathered on the seashore and eaten by both the Maritime and the Reindeer Koryak, but are not considered a particularly delicate food. They are gathered mainly when there is not enough fish and other sea-food. Evidently mollusks were formerly eaten to a much greater extent. In excavating ancient underground houses of the Maritime Koryak at the mouth of the river Nayakhan, on a rocky coast rising about sixty metres above the sea, I found piles of shells of the following species:[1] *Purpura saxicola*, *Mytilus edulis*, *Mya arenaria*, and *Littorina grandis*. The same species are in use at present. Fig. 110 shows a pick made of bone of whale, with which to pick mollusks out of the shell. It is called kɪ|kă'-kuna (from kɪ|kāk, the Koryak name for *Littorina grandis*).

Fig. 110 ($\frac{1}{1\frac{1}{2}}$). Bone Pick for extracting Shell-Fish from Shells. Length, 10 cm.

The Reindeer Koryak eat the larva of the reindeer-fly (*Œstrus tarandi* Nordenskiöld, or *Tabanus tarandinus* Slunin), which develops under the skin of the reindeer. In spring, when the larvæ creep out from beneath the skin and settle on the hair, the Koryak gather and eat them. Herdsmen gather larvæ in their caps and bring them home as a treat for the children.

Vegetable Food. — Vegetable food plays a lesser rôle among the Koryak than among the Kamchadal, but a greater one than among the Chukchee. We have already learned from the myths that the ancestor of the Koryak, Big-Raven, was fond of berries, edible roots and herbs, and pudding prepared from them.

Koryak women gather edible roots from the burrows of red-backed mice, of which two species (*Evotomys latastei* and *Ev. Wosnessenskii*) are found in the Gishiga region and in the northern part of Kamchatka. In autumn, when the mice have laid in their winter supplies of roots, their burrows are dug up by means of picks, specimens of which are represented in Fig. 111; *a* representing an ancient form of root-digger, with a bone point tied to a wooden bow-shaped handle; while *b* shows the recent type, with an iron point, but preserving its former shape and the manner of attaching the point to the handle.

In locating the burrows of mice, aid is given by dogs which the women take along. The mice are in the habit of cleaning the roots of adhering particles of soil, and of placing them in rows in underground passages. It is deemed a sin to take away all the stores of a mouse. A small part of the supplies should be left. Besides, the burrows are not dug up late in the fall, that the mice may have ample opportunity to replenish their ravaged storerooms. I also found a belief current among the Koryak, widespread among other tribes of northeastern Siberia, that, on finding their storerooms emptied, the mice resort to suicide by hanging themselves in the crotches of branches.

[1] Identified by Dr. Louis P. Gratacap.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

X. — MANUFACTURES.

Work in Stone. — To judge from the stone implements preserved, it would seem that the Koryak, prior to their acquaintance with metals, had not fully acquired the art of making polished stone implements. At the present time, — which is still a period of transition from the use of stone to that of metal, — the stone tools still in use among them are mainly made by chipping.

With the exception of the stone tables and hammers, which are used without any artificial finish, just as they are found in the beds and on the banks of rivers, all the stone implements[1] mentioned before (see Figs. 135–137) are fashioned by means of chipping. Stone hatchets, spear-heads, harpoon-points, and scrapers for dressing skin, which are still in use, are roughly chipped out with small bone hammers (Fig. 134). The stone to be chipped is held in the left hand, the hammer in the right, and with its broad end the blows are delivered from above downwards on the edges of the stone. The thumb of the left hand is protected against accidental blows of the bone hammer by a bone thimble, and the forefinger by a ring[2] (Fig. 134, *b*, *c*).

Fig. 134, *a* ($\frac{1}{2}\frac{1}{1}\frac{1}{5}$), Bone Flaker; *b*, *c* ($\frac{1}{2}\frac{1}{1}\frac{1}{5}$), Finger-Protectors. $\frac{1}{3}$ nat. size.

In the numerous irregular scratches on the broad end of the hammer may be discerned the traces from blows on the uneven stone edges. Bone rings are at present also used for protecting the fingers in carving wood with iron knives.

Formerly stone arrow-heads were also made with the bone flaker here described. Fig. 135 shows three flint arrow-points. Such points have now gone out of use. Those in my collection were either obtained from people who preserved them as amulets or as keepsakes, or they were found by me in excavating ancient underground dwellings.

[1] See p. 569.

[2] It is interesting to compare with the small bone hammer of the Koryak a similar flaker for making arrow-points, of the Eskimo of Baffin Land, and their method of protecting the left hand against blows when chipping (see Boas, Baffin-Land Eskimo, Fig. 83, p. 63).

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

Fig. 136 represents a spear-head (*a*),[1] a harpoon-point (*b*), and an unfinished harpoon-point (*c*) of flint. The arrows and harpoon-heads are mostly made of flint, but partly of obsidian, which was formerly imported from Kamchatka. Spear-heads are made of flint as well as of quartz. Hatchets (see Fig. 103) and stone skin-scrapers are made mostly of quartz pebbles. The

Fig. 135.

Fig. 136.

Fig. 135, *a* ($\frac{1}{1}\frac{1}{1}\frac{1}{2}$), *b* ($\frac{1}{1}\frac{1}{1}\frac{1}{2}$), *c* ($\frac{1}{1}\frac{1}{1}\frac{1}{2}$). Flint Arrow-Points. $\frac{1}{2}$ nat. size. *a*, From an old dwelling at Nayakhan; *b*, *c*, From Kamenskoye.

Fig. 136, *a* ($\frac{1}{1}\frac{1}{1}\frac{1}{2}$), *b* ($\frac{1}{1}\frac{1}{1}\frac{1}{2}$), *c* ($\frac{1}{1}\frac{1}{1}\frac{1}{2}$). Flaked Stone Points. $\frac{1}{2}$ nat. size.

hatchets are chipped very little. The Koryak use for this purpose flat stones with somewhat sharp edges, found in the river-valleys.

Fig. 137 represents ancient slate knives for skin-cutting and other household work. The knives shown in *a* and *b* were found by me in excavating the ancient dwellings mentioned above; while *c* was found in the possession of a Koryak woman in the village of Kamenskoye, who treasured it as a keepsake. In the village of Kuel I found a fragment of such a knife used as a scraper. These relics exhibit traces of grinding and polishing. According to the Koryak, the edges of the knives were whetted with a flint or bone tool. The more or less even surfaces of the sides of the knives may be explained as due to the nature of the material, which readily splits into thin plates.

Sandstone ear-ornaments (Fig. 138, *a*) and pendants of braids (*b*) have also been finished by grinding. Stone ornaments of this kind are still worn by women in the villages of the Maritime Koryak. Nowadays they are finished with iron knives, and the perforations are bored with iron drills. Stone ear-rings are suspended from the ears by sinew-thread, or brass rings are passed through them, which are then put into the ears.

[1] A stone spear with shaft is shown in Fig. 93, p. 552.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

The love for silver ornaments is equally strong among the Tungus and the Yakut; among the latter, however, this passion has weakened of late, under the influence of civilization. They even preferred silver to gold, though the Yakut well know that gold is the more expensive metal, and though Yakut silversmiths know how to smelt gold, too. Even the poorest Tungus women have some silver ornaments on their dresses.

The Koryak, on the contrary, have no particular partiality for silver. Even the women of wealthy reindeer-breeders do not always possess silver ornaments. The color of copper or brass is more suited to their taste than the white color of silver. I remember that in Kamenskoye, when I offered a Koryak woman the choice between a wide brass ring with a shining shield and a narrow silver ring, she chose the former. A contrary result was obtained from the same experiment at another time with a Tungus woman.

The Koryak call silver ñaña-polou'ntin ("easily selling iron"). This name, therefore, expresses the superiority of silver over iron. The derivation of the word for "iron" is unknown. At any rate, it was not borrowed from the Russians.

WORK IN WOOD AND BONE. — Wood and bone objects, from tiny carvings up to sledges, are nowadays wrought only by means of the above-described iron tools. For fastening the parts of sledges and of the frames of skin boats, pegs of wood or iron are not used. Everything is tied with leather straps; but the Koryak are fond of joining their small chests for holding tea-dishes, or other objects, with steel nails obtained from the Russians. Household objects of wood have been described before,[1] and carvings will be discussed later. The netting-needle, and the vice used instead of iron pincers for finishing iron objects with a file, are made of wood.

In addition to the knife for cutting herring,[2] many other tools are made of bone, antler, or ivory. A thimble and ring of ivory, which protect the thumb and index-finger in chipping stone tools and working wood with the knife, have been described.[3] Fig. 150, *a*, shows a bone needle used in weaving baskets of grass. Fig. 150, *b*, represents a bone tool found by me in excavating an old underground dwelling at the mouth of the Nayakhan River. In shape it looks like an imitation of an iron hammer, but with this difference, that holes have been made in it for tying it to the handle by means of small leather straps. What its practical application may have been, is unknown. It is too small to have served for clubbing seals.[4] It was found with potsherds; and if its shape has been copied from an iron hammer, then the potsherds must be of very recent origin. Fig. 150, *c*, represents a pair of ear-rings carved out of walrus-tusk with a knife. In shape these ear-rings are an imitation of the stone ear-rings referred to before (see p. 610), but differ from them in having linear ornaments.[5]

[1] See p. 570. [2] See p. 573. [3] See p. 606. [4] See p. 545.
[5] See also bone lamp (p. 567), stool made of antler (p. 568), spoons (p. 571), fish-rake (p. 573), picks and pestle (pp. 577–579).

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

the first braid is sewed. The braid then continues spirally around this strip of skin, the spirals being sewed together. These bags are ornamented by inserting at a certain place a dark or ornamented braid, which occupies one turn of the spiral, to be followed by a plain turn, which again may be followed by a decorated turn. Thus it happens that at one place in the basket the ornamented and unornamented strips are sewed together, and the irregular appearance is presented because the ornamented turn of the spiral always ends one row above the point where it begins. This technique is shown in Fig. 164, *b*. In this case the lower part of the basket is made of coarse braid, while the upper two-thirds are made of a much more closely woven braid. In Fig. 164, *c*, the insertion of the decorative band is made in a different way, a single black spiral being inserted, which tapers at both ends. The technique of this style of basketry is shown in Fig. 164, *a*.

Fig. 163 ($\frac{1}{7}\frac{1}{3}$). Water-tight Basket. Northern Kamchatka. Height, 34 cm.

The Maritime Koryak are about the only part of the tribe engaged in basket-weaving from plant and other fibre. The Reindeer Koryak women have no time, and their large cold tents are unsuited in winter for carrying on the work of preparing the material and weaving the baskets. The Reindeer Koryak women content themselves with sewing-bags made of skins and with the woven baskets obtained by exchange from the women of the Maritime tribe.

ANCIENT POTTERY. — I have referred several times to the excavations of ancient Koryak underground dwellings, which I made at the mouth of the river Nayakhan and on the seacoast between the mouths of the rivers Nayakhan and Gishiga. Before undertaking to describe the potsherds found in these excavations, I will make a few general remarks on the remains of these underground dwellings and how the excavations were conducted.

The Koryak themselves consider these remains as the dwellings of their ancestors, who had lived there previous to the advent of the Russians, and they call them by the same name as they call their present underground dwellings (see pp. 448, 453). These dwellings are therefore the dwellings of the Koryak, and not those of another tribe, and they are not very ancient.

Seen from the outside, these remains form circular or nearly circular

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

342 172 shallow pits with small embankments, and resemble the remains of underground dwellings on Yezo, as described by Dr. Grimm.[1] Grimm calls attention to the charred posts found in his excavations. In some pits I also found that the posts which evidently supported the roof were completely charred. The Koryak explained this by stating that the Russian conquerors or other

[285]

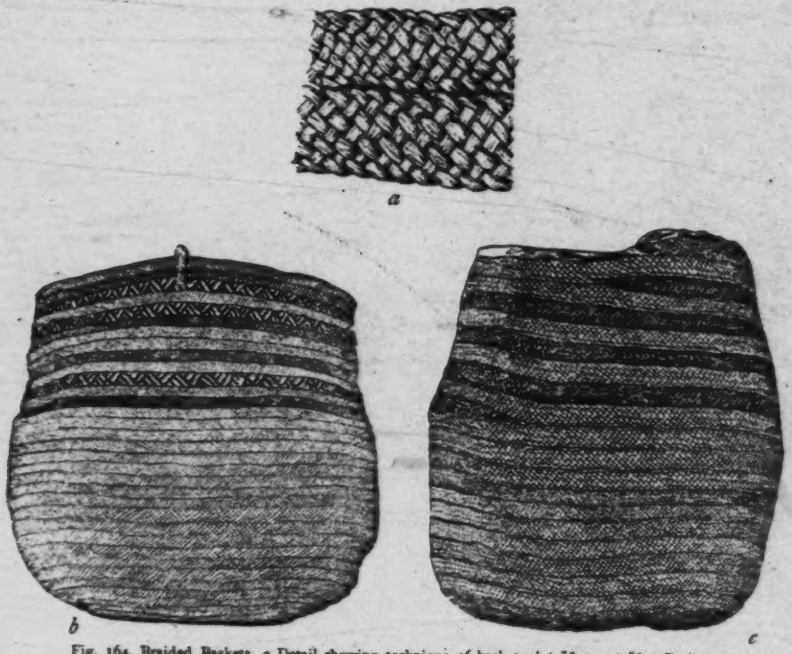

Fig. 164, Braided Baskets. *a* Detail showing technique of basket; *b* ($\frac{1}{2}\frac{1}{3}\frac{1}{3}$), *c* ($\frac{1}{2}\frac{1}{1}\frac{1}{7}$) Baskets. Height, 40 cm., 44 cm.

foes had set fire to these dwellings, — a practice quite frequent in antiquity when those besieged in the underground house would not surrender.

172 Much to my regret, I was unable to carry on systematic excavations. The method of my travels precluded a long stay in those regions. Besides, it was in the month of July, when the soil was still frozen to the depth of one foot; so that digging was impossible, and the ground had to be broken with an axe. Therefore no amount of precaution could prevent the breaking of the articles found. Being unable to make regular and extensive excavations, I confined myself to digging up the centres of the holes in the hope of

[1] Grimm, Beitrag zur Kenntniss der Koropokguru auf Yezo u. Bemerkungen über die Shikotan-Ainu (Mitteilungen der deutschen Gesellschaft für Natur- und Völkerkunde Ostasiens in Tokio, 1892, Band V, pp. 369-373).

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

discovering the location of the fireside. I really did find charred logs, coals, stones forming the hearth, potsherds, and remains of tools. Let us now consider the potsherds. 172

All the potsherds found by me are made of coarse clay, containing fine gravel and pieces of quartz. They are quite thin (4–12 mm.), so that their manufacture has little in common with that of the thick and clumsy clay lamps and unbaked quadrangular kettles of the modern Chukchee and Asiatic Eskimo described by Bogoras.[1] The potsherds found in the excavations are black with soot and fat, and were evidently well baked, as they remained strong and hard, although they had been lying in the wet soil. 172 323

The Koryak themselves well know that the potsherds now found are remnants of the clay vessels in which their near ancestors used to cook their food. The Koryak call a clay pot sɛku'keña, i. e., "clay kettle" (from sā, "earth and clay;" and kukeña, "kettle or pot"). Iron kettles are called by them polounto-kukeña.

In a myth[2] it is related how Yiñea-ñeut, when a child, was deserted by her father Big-Raven in an underground house. There she grew up alone, caught birds, and cooked them in the clay pot she found behind the fireplace. The mentioning of pottery in mythology shows that the Koryak themselves assign to pottery an ancient origin.

A fairly accurate idea of the size and form of the whole pots may be gained from the fragments. The restoration of a pot is shown in Fig. 165, *a*. Its mouth has a diameter of about 21 cm., and its height must have been approximately 24 cm., while the walls are 4–8 mm. thick. The pot is moulded with the hand, and the outside bears all over it the impressions of close-woven twined basketry, such as is shown in Fig. 161. Evidently this impression was made by taking a piece of twined fabric in one hand, and pressing it against the moist pot, the twined woof being placed so that the lines run at right angles to the rim. In some fragments of pots the impress of this woven fabric is very distinct. Another fragment in the collection indicates that the pot of which it once formed a part must have had a still larger diameter. The piece is too small to reconstruct the exact form of the pot, but it would seem that the pot was not less than 30 cm. wide at the mouth. All the pots are covered with a heavy layer of soot. A thick potsherd showing a decorated rim is shown in Fig. 165, *b*.

The unquestionable existence of pottery among the Koryak in the recent past presents great interest, in view of the fact that the former existence of pottery among other so-called palæ-Asiatic peoples has been disputed by many writers. 171 323

Let us consider, first of all, the Kamchadal, a neighboring tribe kindred to

[1] See Bogoras, The Chukchee, Vol. VII of this series, Figs. 102–104, pp. 185, 186.
[2] See Part I, p. 306, No. 114. [3] See Steller, p. 322; Krasheninnikoff, II, p. 45.

17:Antropova E-4 (no date) 1964 RY4 Koryak RY4

relatively mild. However, it is swept by cold sea winds; in winter, there are severe snowstorms and a great deal of snow. 13

The animal world is represented by forest fauna (fox, squirrel, ermine, brown bear, chipmunk, black grouse, wood-grouse, magpies, nutcrackers, crows, etc.), tundra fauna (polar fox in the north, polar bear, encountered in the east, reindeer, polar partridge) and mountain fauna (mountain sheep), as well as some living fossils, such as yevrazhta hamster and Siberian marmot. One should also mention the variety of sea birds—eider, gulls, etc., and vast numbers of migratory birds which come in spring, including geese, ducks, snipe, swans, etc. The rivers, lakes and sea waters abound in fish. Most important for fishing are salmon species (Siberian humpback, silver chinook, etc.), herring, uyek (Mallotus villosus socialis), cod, etc. The Sea of Okhotsk and Bering Sea abound in sea animals (whale, killer whale, white whale, and several species of seal). 136

The Koryak language belongs, together with Chukchi and Itel'men, to the same group of northeastern paleo-Asiatic languages. It is close to Chukchi in vocabulary and morphology. The languages of the Chukchi and Koryaks are so similar that they understand each other. 197

The Koryak subgroups enumerated above speak 9 dialects. The main distinctions among the dialects are phonetic. They differ to a considerably smaller degree morphologically, and even less, in vocabulary. By their principal phonetic and morphological characteristics, the dialects fall into two groups—southern and northern. The dialects of the Koryak language probably stem from the languages of the Koryak tribes into which the Koryaks were divided in the past.

The problem of Koryak origin has not been studied sufficiently. The few archaeological investigations carried out in the northwestern part of Kamchatka and along the Okhotsk coast have uncovered remains of old dugouts, stone and bone implements, and pottery. These findings may evidently be attributed to the ancestors of the modern Koryaks. The Evens of the Okhotsk Sea coast attribute the dugouts to Koryaks and point to the clay utensils as a characteristic feature of the life of the old inhabitants. 172

In the 17th-19th centuries, the villages of the coastal Koryaks extended considerably farther than they do today. Koryak villages on the Okhotsk Sea coast reached to Tauy Gulf. On the coast of the Bering Sea, their villages were encountered in the 17th-18th centuries, almost up to the mouth of the Anadyr'. The expansion of the Evens on the Okhotsk Sea coast, which was especially intensive in the 18th century, narrowed the territory of the sedentary Koryaks. While the coastal Koryaks may be seen as the direct heirs of the most ancient neolithic culture of northern Kamchatka and the Okhotsk Sea coast, the problem of the origin of the reindeer-breeding Koryaks—the Chavchuvens—is unclear. Some investigators consider them as the descendants of coastal Koryaks, who developed reindeer-breeding under the influence of their neighbors, the Evens. The question of the dates and manner of the spread of reindeer-breeding among the Koryaks requires further study. 175 101 174 101

The oral folklore of the peoples of the Far Northeast attests to the close relations between Koryaks and their neighbors—the Chukchi, Evens, Yukagirs and Itel'mens. These relations were expressed, on the one hand, in intertribal barter, and on the other, in armed conflicts. Numerous Koryak and Chukchi legends relate that the northern neighbors of the Koryaks—the Chukchi—attacked them, drove off their reindeer, and carried off men and women as captives. Koryak folklore also tells of hostile clashes between coastal and reindeer-breeding Koryaks, which occurred before the coming of the Russians. 173 648

17:Antropova E-4 (no date) 1964 RY4 Koryak RY4

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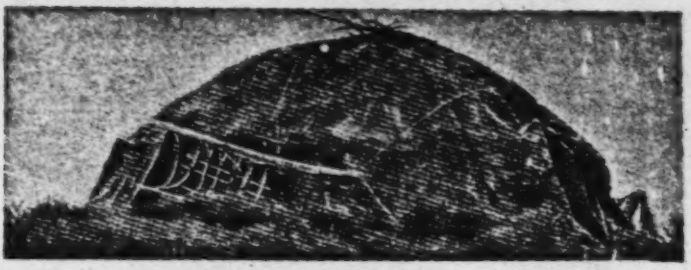

Reindeer-breeders' dwelling.

361 [172] fishing, or at river deltas. Kerek villages were small, consisting of only one or two dwellings. In the past, however, as seen from the ruins, they consisted of 10 to 15 dwellings.

179 342 Russian influence led to the appearance in the villages of the sedentary Koryaks of wooden frame houses as long ago as the middle of the last century.

Means of Transportation

492 493 [184] [171] The nomad Koryaks traveled by reindeer, the sedentary ones by dog-transport. The reindeer were harnessed to the sled; the Koryaks did not know of riding on reindeer. The reindeer sleds were similar to the Chukchi sled in construction. The light ones were arch-staved, with bent runners and a frame for sitting. The freight sleds were built in the same fashion, but more massively. Depending on the purpose of the freight-hauling sled, it was either surmounted by a hood (as in the sleds used for transporting children), or simply by a platform on poles (for carrying loads). There was also a special sled for carrying the frame of the dwelling, and so forth.

The light traveling sleds were usually harnessed to two reindeer; the freight-hauling sled was pulled by one reindeer. The reindeer were harnessed, not in front of the traveling sled, but on the left, so that the driver sitting in the sled could see everything ahead of him. When going downhill,

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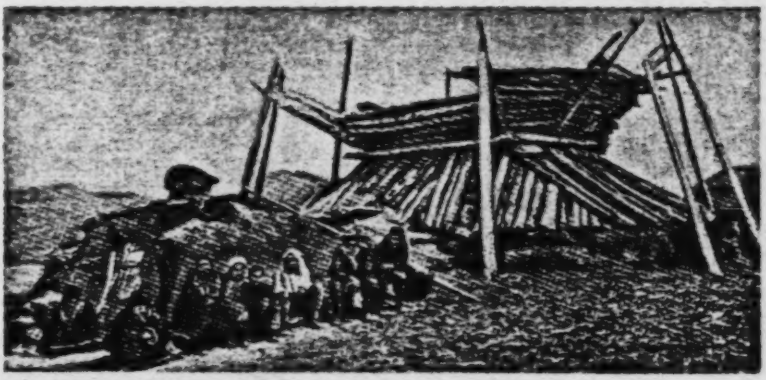

Dwelling of coastal Koryaks.

C 233 181 185 361 291 113 /336 cont./

3. (cont.)
Adam Brandt (Neuverm. Beschreib. seiner gross. Chines. Reise, welche er anno 1692 von Moscau aus über Gross-Ustiga, Siberien, Dauren und die grosse Tartarey bis in Chinam und von da wieder zurück nach Moscau innerhalb 3 Jahren vollbracht /Revised description of his great China Trip, which he completed in three years, from Moscow in 1692, over Great Ustiga, Siberia, Dauria, and Great Tartary as far as China, and from there back to Moscow again/, 3rd ed., Lübeck, 1734, p. 99) cites a characteristic trait in this connection, that they know no other curse than: "May you live among the Russians, may you till the soil!"

C KK 342 19 If this is so, however, if formerly all the Koryak and Chukchee had permanent dwelling sites, earth yurts, then the remains and traces of them must be found to this day in the undisturbed, usually frozen soil of their homeland, particularly in the case of the earth yurts of the Chukchee, for the Koryak in part, as is known, still have such dwellings today, or traces of this must have been preserved in the legends and traditions of these peoples. Both are in fact the case -- but up to now it has been interpreted differently. C 44 342 ● 172 174 Almost all the travelers in the Chukchee region mention the remains of ancient earth-yurts present there, in which the woodwork is often replaced by whole ribs. According to Wrangell they occur along the coast of the Arctic Ocean in the whole stretch between the Bering Strait and Cape Schelagskij (4).

4. Vrangel', Putesh., etc., Part II, pp. 295-333.

In this stretch, at Cape Irkaipij (North Cape) and at other places, the Vega Expedition, too, found them: some of them were opened up and old stone and bone tools were brought to light from them; sometimes one saw these old dwelling places used by the present-day Chukchee /337/ as fat vaults (1). Ssarytschof found such

C KK 342 172 113 174

/337 cont./

1. Nordenskjöld, Die Umsegelung Asiens u. Europas auf der Vega. Authorized German edition. Vol. I, Leipzig, 1882, pp. 403-406, 456, etc. One also finds there an illustration of the remains of such an old hut, from a drawing by Nordqvist, and several tools found in it.

C 342 172 174 101 C [113]

Ssarytschof found such remains even farther to the west, near Baranof Rock (2). They

2. Sarychev", Putesh. po Sieverovost. chasti Sibiri, Ledov. moriu i Vost. okeanu, Part II, pp. 95, 96.

are ascribed to the Onkilon. But what people were they? Opinions differ as to that. Wrangell thought that the Onkilon, who, according to legend, were formerly distributed up to Cape Schelagskij, were the same Eskimo who even today dwell in quite similar earth yurts along the Asiatic coast of the Bering Strait and the Bering Sea, that is, the Namollo or Juit (3). Nordenskjöld designates them

C [114]

3. There is mention above (p. 251, note 1 /untranslated/) of this view of Wrangell's concerning the former distribution of the Asiatic Eskimo -- a view which I at present, however, no longer share, as one will see from the following.

merely as a people driven from their sites on the coast of the Polar Sea by the Chukchee, and who, according to legend, moved to some islands far out in the Arctic Ocean. But could it not be that the Onkilon were the ancestors of the Chukchee at the time when they still, like the Koryak along Penshinsk Bay and the Bering Sea, lived in permanent earth yurts along the Arctic Ocean? The following reasons seem to me to argue in favor of this.